

Interspace

By Slavoj Žižek

I. The Notion of a Pure World

The current socio-economic system, is a capitalist space. In this space there is a crisis, that the Kondratieff wave indicates, the dominance of inventions and ideas over the previous wave of Keynesian management which was in crisis after the long wave of 20th century modernity, which hit crisis because of a financialisation in line with Taylorism which created a symbolic space of mass nationalism and even colonial power in the previous Symbolic space of industrial capitalism, which led to colonization because of its simple search for cheap labour and primitive accumulation. With these three waves or Kondratieff waves, the first crisis was because of industrialisation or industrial capitalism and its colonization of the rest of the non-European and why not non-American world, which led to a complete repression of wages and freedoms, the second crisis was in the post-war figure a crisis of Keynesianism, and the third crisis, in the recent financial recession of 2008, a crisis of inventions and ideas, which means intellectual property rights-related crises.

These three major Kondratieff waves and their crises, comes into its static mobilization of a reserve army of labour that I myself, Slavoj Žižek, called rent and monopoly capitalism failing and becoming not metropole-satellite constellations, but a American and EU crisis, which is then an Asian crisis, a global crisis because of the shift from industrial capitalism, to finally financial capitalism, which means that the future of the economic matrix of capitalism is met with not its gravedigger - Communism, but its own excess over limit, which was also its dynamic in the previous crisis of 2008, but in fact, this crisis, was the excess of financial and speculative debt and financial Peso, even large financial mobilization, over a real demand which is wages and use-value. This mad dance of capital over the strict use-value, this dynamic of excessive finance over the simple constant use-value was then shifted in Sirohian economics to the very notion of capitalism or financial capitalism. Which means that intellectual property rights now governs, according to Lisa Marina, the LSE philosopher, a number of domains of financial importance, which require intellectual ideas to govern the process of financialisation in the world. This therefore means according to my analysis, that the parallax of finance over use, which is a crisis in the notion of capital, now receives the perfect parallax of finance over use, which means that the only crises of the future, are short-term crises.

The notion of a pure world of capitalism in Uno Kozo, shifted to Sirohi, is the pure cycle M-C-M, and its dynamic expansion across the world, which then constellates with a pure world of Sirohi's constellation of cultural capital, which then mediates with institutional nexuses and laws and even regimes of accumulation, which then structures use-value or even daily resistance into its financial cycle as the organic composition of the people's struggle as requiring a dynamic by state power and public values.

II. The Notion in its Pure Idea

Therefore the notion, of capitalism is the pure idea of financial regulation of society, and even financial plans of money and surplus value which auto-effectively solves all of societies problems. This however introduces not the Wealth of Nations, as the early capitalist Adam Smith and even say Ricardo felt, but as Marx argued a host of notional problems of value and surplus-value, such as the inadequacy and poverty of nations, and even wide-spread ills like violence and patriarchy, finally even notions of near slavery and extreme labour, all of this then were Marx's critique of Smith, Ricardo or why not even Keynes (the failed notion of strengthening capitalism with state management in equal senses, without the exception bothering it of class struggle and poverty termed unemployment, as a shift to the notion of mass employment and savings, which creates a smooth space for the operation of capitalism, as its notional deadlock capital or public welfare), and then finally Allan Greenspan, who claims that financial capitalism in America is pure financial planes of immanence with a central deadlock called by Marx he means, the falling rate of profit, because of a structural flaw or crisis in capital towards lower ideas and lower finance as a way of increasing demand and even a high profit.

This deadlock in the several notional failures of capitalism, requires therefore a new notion, called at the moment - finance or pure finance, which then plays its part, over the state and even in that Greenspan sense, but with a regulation of intellectual property, which creates a plane of financial immanence, which regulates not society but its own firm and capitalism, while the public eminence of the law and state governments must regulate society, not as a Keynesian ying yang, but as a pure parallax of capital versus people and state, with

state and people against capital, in other words Communism as the partial parallax of an Achillean phalanx in the economic constellation of pure financial plans.

III. Capitalism or Communism or what is the Notion of Communism?

The simple notional failure of capitalism is the increase in the Wealth and surplus-value of financial elites, on the one side, with complete immiseration of the people and poor on the other. This Marxist critique of the notion of capitalism though does not mean it fails notionally and creates an organic transition to Communism, like one would argue free trade led almost naturally from feudalism to capitalism, but because of the nature of free trade in that transition from feudalism to capitalism, the next transition is a notional transition, not in the sense of a change in nature of economic transactions and monetary wealth at its most advanced becoming more advanced because that is the very notion of capitalism, the most advanced system. But on the contrary, like Cuba, to limit the advancement of capitalism to its intellectual culture of use-value, this then becomes the crisis of pure communism the limit on the financial development of society, towards a poor egalitarianism.

As notions develop, the only possible transition in the future, Marx meant, was a notional communism, something like pure democracy and politics that antagonises the wealth of nations. The shift from pure economics to the notion of the political element in the economic, is the most advanced theory of capitalism with negotiations with Communism, whose notion is therefore an interstices, where Epicurus claimed the Gods dwelled. Not only is the financial capitalism a product of this intermundus, but now they are Communist, and its future is non-totalising, something like a man and woman in Greek thought of what Agamben calls *oikonomia*, or even whatever singularity, which I claim is a simple derivation of a complex articulation of the theoretical space of Communism as interspace.

IV. Interspace and Pure Worlds

In this precise sense, the intermundus of Epicurus, is then a full blown theory of politics or Leon Trotsky reloaded. It means communism is fully a political struggle and a weapon of class action and mass action and even mass participation in the economy. This as Saroj Giri argues is the main aim of the real movement of communism that abolishes the existing state of affairs, and Sirohi would add, adds to it a world and a struggle with solidarity that is real.

In this interspace also comes the Communist fantasy of capitalism, not the commercial idea of cinema, but this artistic world of interstitial ideas and music, cinema, even abstract art, all functioning as the efficiency of a pure world of communist, not finance, as much as the more refined opposite - the world in pure forms of abstraction and reflection embedded in the world as culture, or what German Idealism calls, *critik kultur*. Some type of poetic world, in the precise sense of Hegel, which means the inherent self-mediation of philosophy and culture, as a parallax of a pure world and real world.